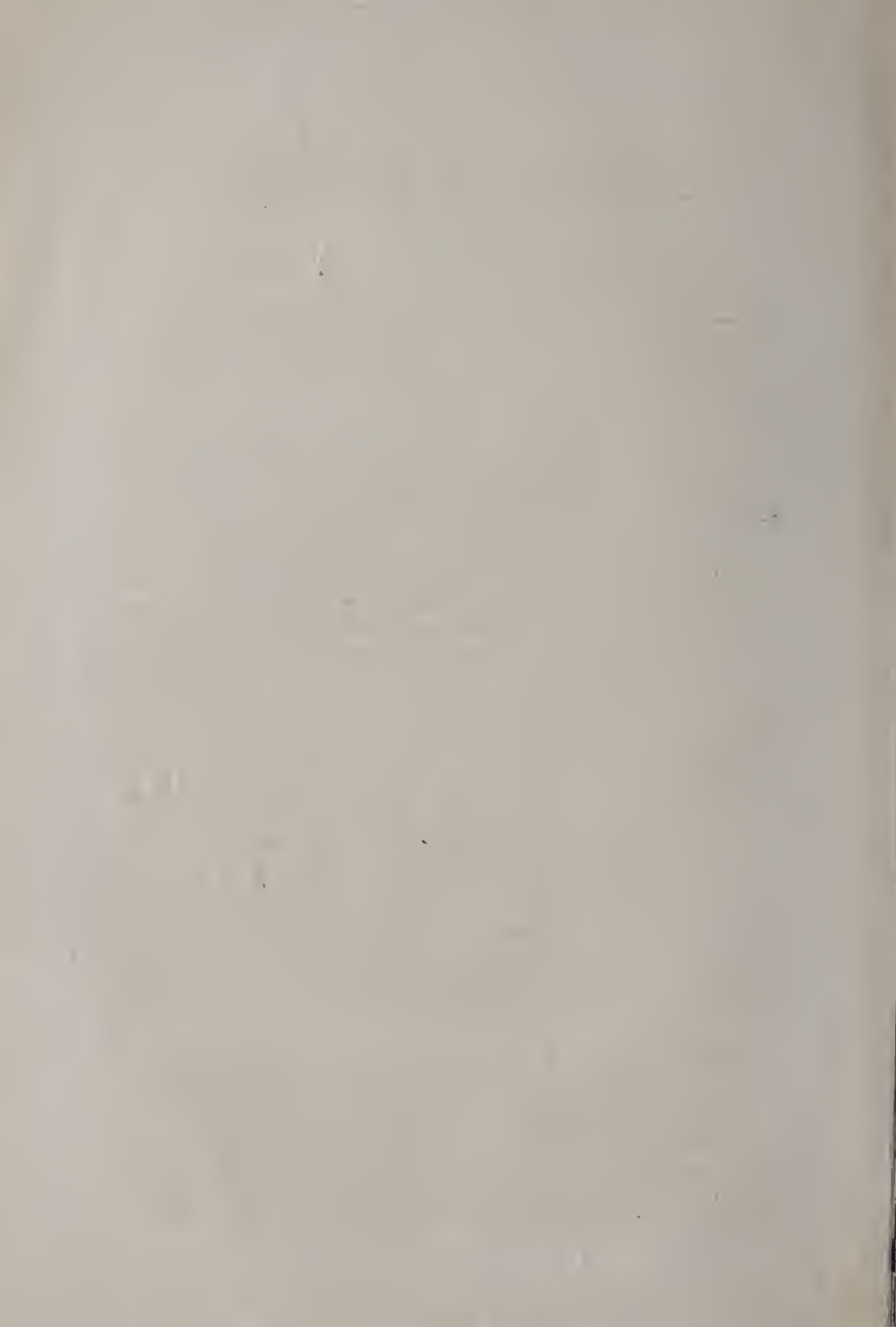


ADDRESSES
AT
THE CELEBRATION
OF THE
FIFTY-FIRST ANNIVERSARY
OF THE
AMERICAN BIBLE SOCIETY.



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ANNIVERSARY ADDRESSES.

[Each speaker delivers his own thoughts, for which the Managers and officers of the Society are not responsible.]

THE Anniversary exercises were held in Steinway Hall, Fourteenth Street, May 9, 1867, JAMES LENOX, Esq., President of the Society, in the chair.

The exercises were commenced by reading the nineteenth Psalm, and prayer by Rev. MARK HOPKINS, D.D., of Massachusetts.

The Rev. C. S. ROBINSON, D.D., of Brooklyn, moved the adoption of the first resolution :

Resolved, That the Report, an abstract of which has been presented, be printed and circulated under the direction of the Board of Managers.

He took occasion to call attention to the attitude in which the two antagonists of the Protestant faith are now standing, the Papal and the Mohammedan systems. He stated that when in London a year ago, the order came from the Pope, addressed to all English and American travellers, that they should leave behind them their *Bibles* and their *revolvers*, or they would be stopped at the frontier. These then are the things Rome most fears : arms for the hands of her restive and oppressed populace, and the free Gospel for their hearts. It was no mission of ours to supply revolvers, but the prohibition of Bibles should urge to a yet more liberal distribution ; thus Rome could be hastened to its downfall. And Mohammedanism has the same fear of the Word, and should be attacked the more vigorously by it. He related a conversation held in one of the mosques of Cairo, in which an intelligent follower of the false prophet had admitted the great anxiety of Mussulmans concerning the Bible. The indistinct notions they had, have been gathering form for several years. Vague rumours concerning the expeditions in Palestine reach the ears of the faithful, and especially the endeavours made to obtain possession of the ancient Pentateuch, cherished with such religious care among the Samaritans at Shechem, have aroused the solicitude of their leaders ; they anticipate nothing less than an overthrow before long, from what they mysteriously term "*That Book*." From all the successes of the past year, the speaker drew only renewed encouragement for fresh endeavours during the year to come.

Remarks of Rev. Dr. RODGERS :

A very important reason why this Report should be printed is, that the more you print of your doings, the larger will be the interest which the public will take in the operations of the American Bible Society. It appears to me, sir, if ever there was a time when those who have the charge of this Institution should thank God and take courage, it is the present. If through the influence of truth, souls can be converted to God, what may we not hope for as bringing sinners to the acknowledgment of the truth, and to the foot of the Cross, that

they may rejoice in Him who died upon the tree? What may we not hope for, from the millions of copies of the Bible spread broadcast upon our ruined world? What may we not hope for, from the light now springing up to enlighten the nations that have long been sitting in darkness, and in the shadow of death? Oh, sir, angels and ransomed souls will rejoice over such scenes as these. They will look forward to the time when through such influences as these, the kingdom and the dominion, and the greatness of the kingdom from under the whole heavens, shall be given to the people of the saints of the Most High. Surely, sir, we have abundant reasons to rejoice in God's rich blessing upon the efforts already put forth by the American Bible Society. Let us thank God for what has been done. It is the Lord's doing. It is marvellous in our eyes. I believe, sir, if by the grace of God in Jesus Christ, we are ever permitted, when we shall have done our work here, to hear the welcome, "Come, ye blessed," we shall find thousands and thousands from every nation, kindred, and elime, under heaven, around the throne of God, praising the grace that brought them there through the instrumentality of the Bible, which this Institution has spread abroad, far and wide. I second this resolution with great pleasure.

The Rev. RUFUS W. CLARK, D.D., of Albany, N. Y., offered the following resolution :

Resolved, That the history of the world shows that the Bible is the source of true civilization.

In rising, sir, to speak of the Holy Bible, I feel the same embarrassment that I should, were I invited to pronounce a eulogy upon the sun. I might speak of the splendor and the importance of this central orb of light and heat; I might attempt to describe how the light pours along the valleys, and over the plains, and upon the mountains, and shines upon tens of thousands of happy homes: but all my word-pictures would fall far short of the reality. There is the sun in the heavens, that every day and every hour speaks for itself. I must search, therefore, for some image that shall come within the range of human thought and comprehension; and, among the various images presented, I find the Apostle John views the Bible, or religion, as the Tree of Life, planted by the river of salvation, yielding her fruits every month, abounding in all the variety of rich fruits for the soul, for man's spiritual nourishment and development.

But I shall not enter, sir, upon a consideration of the fruits of this great tree; for, he adds, "The leaves of the tree were for the healing of the nations." I shall confine my remarks, therefore, simply to the leaves of this tree. While the fruits are for immortality, yet the incidental advantages of the Bible falling upon the nations prove to my mind its Divine origin, prove that those who will take the leaves and be healed, shall, on another shore, and in a world of greater beauty and glory, pluck the fruits.

In endeavouring to speak upon this thought, I will first call your attention to the influence of the Bible upon the human intellect. All allow that no book in ancient or modern times has made the impression upon the human intellect, has quickened to such an extent the power of thought, as the Holy

Bible; that book written by men of the highest genius, men of the purest principles and the noblest achievements, men who had added to their natural qualities the fire of inspiration. Wherever that book has touched the human soul, it has vitalized its energies; it has placed those who believe in it in the front rank of the civilization of the world. I know, sir, that skeptics have claimed that the men most gifted in genius, and men who have made the greatest progress in the natural sciences have not been believers in Divine revelation. I deny, sir, that assertion. I will allow that men of attainments, who have been without genius, have collected and applied the facts of science; they have used the discoveries made by others; but the original thinkers, the men who have presided in the councils of human learning, have been believers in the Bible, or in the God of the Bible.

Were we permitted to go back to ancient times, to the time of Plato, we would find an illustration of this fact. There were schools of philosophy based upon a belief in God; there were atheistical schools of which Democritus was an exponent, a man as industrious as Plato, a man who wrote volume after volume, and endeavoured to establish his philosophy upon a firm basis; but where are the works of that atheistical school? They have all long since perished; while the works of Plato, and those who believed in God, may be found in all the libraries of the world.

If we come down to modern times, had I time, I could show that the men most eminent in astronomy, in chemistry, in botany, in the science of mathematics, have been men who believed in God and in the Bible. It is said of Galileo, that, in his researches in nature, he endeavoured to follow the attributes of Deity. He believed in a God, and believing in those attributes, he made them the basis of his arguments, and endeavoured to search out in nature the thoughts of God. Pascal, a writer of keen intellectual researches, throws his fame as a philosopher in the background by the lustre of his Christian fame. Galileo acknowledged, and Copernicus acknowledged, they were searching for the thoughts and designs of God in nature. Newton said that science had no other worth, except to bring the human race nearer in sympathy, obedience, and love, to the God of the Bible.

Now, sir, the point may be fully established that, while men of intellectual power and literary eminence have denied the inspiration of this volume, the great thinkers of the world have believed in the truths of our religion.

Then, again, look at the influence of the Bible upon the poetry of the world. For sublimity of thought, for vividness of imagery, for purity of diction, the poetry of the Bible is unsurpassed, and we may readily imagine its influence upon the poetic mind, adding to native genius its own blessed light. Those poems that we most highly value for genius, imagery, and power, are based upon the Scriptures. I need but allude to Dante or to Milton, who drew his inspiration from the sacred volume, and by its aid was permitted to present to the world those marvellous creations of his gifted intellect. Although deprived of his natural vision, he had a vision that has rendered his name immortal.

If I should speak of the biography of the Scriptures, we have there presented living witnesses of the power of God's truth. We have religion in action, and

what else have we? We have the influence of that book upon this department of literature, prompting authors to gather up the details in the lives of the most eminent Christians, so that in our Christian literature, religious biography holds a very high rank, and is in itself another agency for advancing the civilization of the world.

Were I to speak of the orators and the eloquence of the Bible, I could trace that power upon the great Protestant nations of the earth. They are the nations' safeguards, and men have uttered words for liberty, for truth, and for God, that shall never die.

Again, let us consider for a moment the influence of the Bible upon man's social nature. That book is just as full of heavenly fruits as the sky is full of stars, and they shine with equal brilliancy upon the world. Did our time permit, we could show that no system outside of Christianity has done for man in his social relations what the Bible has. Under literary culture and scientific researches, the Grecian Republic and the Roman Empire obtained great eminence and power; but what was the condition of the lower classes of people? The Bible is the only book that has presented to the world the idea of the universal brotherhood of mankind. That is the book that tells us to love our neighbours as ourselves. It is the book that carries its influence, not through the higher circles alone, but through all classes; teaching our relations one to another, teaching that every man is our brother; and, under the influence of that gospel ideal, civilization has advanced as it never did in any other age of the world.

I may speak also of the influence of this book upon the governments of the world. When God established a theocracy over the Jewish nation, under which that nation was brought from a state of barbarism to a high position, He gave to the world the principles of all free and just governments. When the finger of God wrote the ten commandments on the tables of stone, He gave the fundamental principles of all law, as well as social government. Well, now, what does the history of the world prove? It proves that those governments that have since adopted the principles presented by Jehovah, who was king of Israel for a series of years, have conferred upon society the greatest domestic, social, and civil blessings that have ever been enjoyed by the masses of the people. And then, it creates a government in the soul itself. This audience, which I am addressing here, is loyal to the American government, not because of fear of the penalties of breaking the laws. No. We have accepted the government of the Bible. We have accepted the ideas of righteousness, and truth, and humanity, that the Bible teaches. We are true to this ideal, inward government, and this gives to us our national freedom; for, paradoxical as it may seem, the freer the people are, the more rigidly they adhere to law. If man can be governed by the great principles of the Holy Scriptures, he will be true to a just government. The American government might be swept away to-day, and those whom I address, and the five millions of Christians in America, would be all true to the ideal government representing the great principles of truth. What an *element* is that in civilization!

What was it, Mr. President, that carried us recently through the great struggle to maintain our nation, to maintain this free republic? The belief in

the Holy Scriptures. We have taken the leaves from the tree of life, and they have been for the healing of our nation. What sustained our late martyred President in carrying the nation through the severe struggle? He believed in the Scriptures, and that enabled him to put his foot upon the rock of our nationality, and to declare, "I have recorded a vow in heaven that I will defend and maintain the United States' government." He read in that volume these words, "Proclaim liberty throughout all the land, and to all the inhabitants thereof," and that enabled him to put his name to the Emancipation Act that caused the chains to fall from three millions of people. It is the Bible that gives to us our national existence, that gives to us our freedom, our civil rights, and our domestic peace.

Were I not trespassing too long, I might prove my assertions by allusions to the different nations of the earth. My brother, Doctor Robinson, has referred to the condition of Italy. We find that the light of God is entering that nation. But what has crushed Italy? What has made Rome simply a city of magnificent ruins? The cause lies in the fact that the Bible is not permitted to pass the gates.

You may look at Spain under the light of Luther's reformation. That nation first hailed the Bible. That was the period of Spain's highest prosperity. With a noble situation for commerce, with intelligence and enterprise of the people, and with an open Bible, that nation stood the foremost, when this continent was discovered, in all the elements of national prosperity. But ere long there comes upon the throne a king, who shuts the Bible and establishes the Inquisition. What has been the history of Spain since that time? Waning, declining in all the elements of national prosperity, of all civil power, as well as religious influence.

Look at Ireland and Scotland, the one with a Bible, the other without it. See what is the condition of a large portion of Ireland to-day with the Bible excluded, and then look at Scotland with her enterprise, her marvellous array of intellectual men, her Scott, her Sir William Hamilton, her Carlyle, Allison, Montgomery, Reid, Hugh Miller, and a host of others, all forming a galaxy of intellectual power and literary ability.

Wherever the leaves of the tree of life have fallen they have been for the healing of the nations; and all that was said by my brethren in regard to the future prospects of this Society, meets with a cordial response in my heart; and I trust, sir, before your next Jubilee—for I believe the next fifty years are to be years of more marked progress in the circulation, the reading, and the power of the Scriptures, than even the past fifty years have been—I trust, sir, that those who shall meet on that occasion may be able to rejoice over the fact that this tree has been planted in every nation; that the leaves have been for the healing of all the people, and tens of thousands shall have been prepared to pluck the fruits of this tree, and live for ever. Then will there be a jubilee, that shall encircle the whole earth with its song of praise.

I have somewhere read that among the mountains of Switzerland, when the sun goes down, a Swiss mountaineer will ascend to the summit of one of his native hills, and through his Alpine horn will give utterance to the notes of the psalm, "Praise the Lord;" and then another Swiss mountaineer on a dis-

tant mountain, will take up the notes and sound them forth, and another, and another; and all the Swiss within the sound of those trumpets uncover their heads, and bow in the act of evening worship. May we not hope that the time will come when the nations will say, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion, Thy God reigneth." May we not anticipate the day when all along these mountains the trumpet shall sound, and the nations respond, "Praise God," and when all will say, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father; to Him be glory and dominion for ever and ever. Amen."

The Rev. THOMAS S. HASTINGS, D.D., of New York, on rising to second the resolution, spoke as follows:

I rise to second the important resolution which has now been offered and so ably enforced by my brother who has just taken his seat. I believe, in according me the privilege of seconding this resolution, it is not expected that I shall consume time with a speech; and yet a word or two I cannot forbear saying, the subject seems to me so full of interest, so full of importance, particularly at this stage of our Christian work. If I understand the theology of this subject, it is this: Shall we put the Bible before education and civilization, or education and civilization before the Bible? Shall we take human depravity as it wallows in its corruption, rank, ruined, full of the venom of sin, the poison of Satan, and endow that depravity with all the weapons and machinery of our civilization? Shall we intrust to the service of the devil the knowledge and power that were meant only for the service of the Most High? Look to the history of India. England sharpened the sword that struck down some of her choice and well beloved sons, by giving civilization first, and hoping to give the Bible next. Our beloved organization, the American Board of Foreign Missions, for many years tried that experiment of civilization first, as the entering wedge for the gift of the Bible. The schools educated young men for the service of the state, and kindled a flame of ambition that the devil used; and the schools were changed from English schools to vernacular, as a necessity, to save us from the mistake of putting civilization before the Bible; and now we have come to this calm, deliberate, experienced conclusion, that if we would put edged tools into the hands of the depraved, if we would give them the sword and the rifle, if we would give them the schoolhouse and all organizing and disciplining agencies, we must first, with God's appointed remedy, the Bible, go down to their depravity and lift it, and by the grace of God regenerate it, and then we can trust it with all the implements and all the elements of civilization; and the force thus disciplined and thus organized will be for the evangelization of the world.

It gives me great pleasure to second so important a resolution.

The Rev. JOHN COTTON SMITH, D.D., of New York, moved the adoption of the following resolution, and spoke as follows:

Mr. President: The resolution which I have the honour to offer is as follows:

Resolved, That the universal diffusion of the Bible is in the highest degree important, since it alone furnishes the solution of the great social and religious problems of the present age.

Celebrating, as we do to-day, the first anniversary of the second half of a century in the existence of this Society; with such glorious memories of the past, it may be well to inquire what are reasonable anticipations of the future.

This Society was established on the ground that the universal diffusion of the Bible is one of the greatest benefits which can be conferred upon mankind. In view of all the results which have attended the carrying on of this work during these fifty years, are we not prepared to reaffirm this principle? And with the larger experience and wider observation of to-day, can we not confidently declare the paramount importance of the universal diffusion of the Scriptures, as containing the only solution of the social and religious problems which are now agitating society?

Nothing is more wonderful than the intense vitality of the Bible. Nothing else has ever been the subject of such assaults and lived. The most powerful of church organizations would consign it to the oblivion of an unknown tongue, and has forbidden its use to the common people, and yet in Italy, beneath the very shadow of the seven hills, the peasant tremblingly reads the words of Jesus; and even in benighted Spain, over which, more than anywhere else on earth, the darkness of the middle ages still hangs like a pall, the light of God's holy word shines upon the mountain's side and in the lowly valley. Infidelity has assailed it, but infidelity has been driven first from one, and then from another position which it had assumed. Strauss, who denied altogether the historical credibility of the Gospels, and treated the history of Christ as a myth, has been followed by Renan, who admits the credibility of the Gospel history, but denies the supernatural element in Jesus. And Renan has been followed by the author of that extraordinary book, "*Ecce Homo*," who, whatever may be said of the position and influence of his work, at least, after his careful analysis of the life of Christ, leaves you with the impression that this cannot be the life of a mere man. And then "*Ecce Homo*" has been followed by "*Ecce Deus*," which, whatever may be its defects of statement, places upon an impregnable foundation the divinity as well as the humanity of Jesus.

These works to which I have referred are an index to the progress of public sentiment during the last fifty years. They clearly indicate that there is something in these Scriptures which man's deepest needs require, and that therefore they will live and reassert themselves in all their mighty power in every generation of the world.

The element in the Bible which gives it this indestructible power is to be found in the life and work of Christ. And this element is everywhere present. It is in the history of the patriarchal ages; it pervades the account which is given us of God's ancient people; it presents itself in type and ceremony; it reappears in poetry and prophecy; it shines forth with effulgent glory in the narrative of the Gospels; it is commented upon and illustrated in the Epistles of Christ's Apostles, and in the Apocalypse it clothes itself with

the beauty and majesty of the world to come. The whole Bible therefore, from the first chapter of Genesis to the last of Revelation, is one magnificent and complete unveiling to us of the person and work of Christ.

Our position then is, that in the person and work of Christ, which it is the one great object of the Bible to set before us, is to be found that which is an imperative necessity for the temporal and eternal welfare of mankind.

The resolution which I have read leads me to speak particularly of the relation of the Bible to the great social and religious problems of the age. In the world's progress, the Bible, presenting as it does, the life and work of Christ, constantly subjects every social and religious theory to the test of Christ's teachings and example. The consequence has been that since the Bible has been opened to the masses of mankind, error and superstition, in a thousand forms, have disappeared, and a new era of light and liberty has been introduced.

A fact occurred during the Protestant Reformation, which seems to be invested with a symbolical character. Tyndale, the English reformer, not daring to publish his translation of the New Testament in England, caused it to be printed on the Continent; and being followed there by the emissaries of the Pope, he took the copies which he had, placed them in a boat, and by night sailed with them down the Rhine. On that beautiful river he passed, with his sacred freight, by those ancient castles, frowning amid peaceful vineyards, the emblems of feudal oppression and wrong. They stood that night in all their strength and grandeur, the embodiment of a civilization which had not been prevailed by the spirit of God's word. But from that hour, when the Gospel of Jesus Christ in the English tongue passed down the Rhine, a blight seems to have fallen upon the old feudal institutions. The ancient castles which enshrined and protected them have since then been crumbling into dust; and the traveller on the Rhine to-day gazes thoughtfully upon the ruins of a dark and terrible era in the world's history. This is but the outward and symbolical expression of the fact, that all forms of superstition and wrong vanish in the presence of the word of God.

But if we would see how much is involved in this assertion, we shall do well to consider the relation of the Bible to the great social and religious problems which present themselves to the present age.

Among these social problems there is none more important than the relations of capital to labour. No interest of society at the present day is subject to greater disturbance than that which depends upon these relations, and scarcely any subject is receiving, in a greater degree, the attention of thinking men. Now let us see what the science of political economy can furnish for the solution of this problem. This science is based upon self interest. It necessarily follows that so far as this science is concerned, there is an inevitable antagonism between capital and labour. It is manifestly for the interest of the capitalist to get all the labour he can at the lowest possible price, and the interest of the labourer to do as little work as he can, and for that little to receive the highest possible price. Now, on the principle of self interest, can there be any reconciliation of these antagonisms? If we mean to include in the scope of self interest all that belongs

to the highest welfare of man, there will indeed be no difficulty, for then self interest will become identical with self sacrifice. But this is not the meaning of self interest in the science of political economy. In that science it includes only the accumulation of wealth. It has been gravely proposed of late to cut the knot of the difficulty by making all men capitalists. You might with as little absurdity propose to make all men labourers. The result of this antagonism, notwithstanding all the fine theories on the subject, is, that there is an irrepressible conflict between capital and labour; that, as a general rule, the capitalist becomes richer, while the labourer does little more than to sustain life, and that these antagonisms are, from time to time, adjusted only by "combinations" and "strikes," hurtful both to capital and labour alike.

What is needed, is manifestly not any mere cool calculation of interest, but the qualifying of that calculation by a high and noble spirit which political economy is impotent to inspire. And where can such a spirit find its source of inspiration but in the life of Christ? When you put yourself under the influence of the life and teachings of Jesus, all these relations assume an entirely different aspect. Jesus Christ treated the principles which lie at the basis of our science of political economy with holy contempt. He declared, and he meant that it should be a practical principle, that man should love his fellow man as himself, and he set the example of this by loving others better than himself. Just so far as the spirit of Christ's life and teachings prevades society, just so far the difficulties of this question are removed. Jesus Christ, in his precepts and in his example, never stopped short at mere justice. He assumed at once a higher level, and issued his teachings and commands from a loftier elevation. He made magnanimity and benevolence positive duties, and admits of no relations in which they are not controlling principles. Now, it cannot be denied that the prevalence of these principles in society would harmonize the antagonisms of which we have spoken, for under their influence men would "bear each other's burdens" in matters of business, as well as in the bestowing of charity. These conflicts between capital and labour involve the selfishness of the capitalist or of the labourer, or of both. The labourer must be either selfish or oppressed, and the power of Christ's life would remedy the difficulty by removing his selfishness in the one case, or his employer's in the other.

It may be said that this is utterly impracticable, and that men, in business matters, will always continue to be influenced by considerations of mere self interest. Then, I say, it follows, and there is no evading the conclusion, that the teachings and example of Christ are not adapted to human society, and that the time will never come when they are to prevail. Let no man assert or believe this. During all these eighteen hundred years the power of that holy life of Christ has been working on earth; humanizing institutions, softening and refining manners, and elevating all the relations of society towards the standard which He has set up. The time will come towards which all this movement is tending, and when the standard will be fully reached. How clear is it then, that in the Bible is to be found the solution of this great social question, which human philosophy has never been able to furnish! And so it

is with all the social questions which agitate the present age. Diffuse the Bible, and you diffuse the answers to them. This Revelation is built into the basis of eternal truth, which underlies this vast ocean of human life. It rises through it and towers above it. No surging waves or beating tempests can move or shake it; and lifting itself to the very skies, it pours forth from its translucent dome a flood of light, dispelling the darkness of the deep, and illuminating even the remotest shores of time.

As an example of the *religious* problems of this age, let us consider for a moment the question of the personal existence of God. It may seem strange to the Christian mind, reverent and devout in all its thoughts of God, but it is nevertheless true, that many thoughtful men have been revolving this question. It has invariably agitated the human mind whenever and wherever the Bible has been unknown; and just in proportion as the authority of the Bible is weakened, or its inspiration denied, or loosely held, will this question re-appear and torture the soul with its demands for solution. Without the Bible, men will attempt to solve it by Atheism, which denies a personal God by denying God altogether; or by Pantheism, which denies a personal God by denying that there is any personality but God.

If you trace the history in modern times of those systems which deny a personal God, you will find that they grow out of and accompany that destructive criticism of the Scriptures which has prevailed of late years, especially in Germany, and seems to flourish in exact proportion to the extent of that criticism. When the light of God's word began to be obscured, some fifty years since, by the clouds of Rationalism, a nebulous Pantheism rose above the religious horizon. And now that the clouds are dispersing, and the light beginning once more to shine in all its brightness, these huge nebulous forms are vanishing in the clearing heavens.

The reason of this is plain. We cannot arrive at any absolute certainty in nature as to the personality of God. We find ourselves surrounded by a vast mechanism, with its gigantic forces working ceaselessly and invariably. We find law. But it is doubtful, at least, whether we can pass beyond the law to a personal lawgiver, and penetrate through the phenomena of nature to their hidden personal cause. Besides this, the mind is led by a sort of fatal fascination to destroy the distinction between matter and mind; between the inwardly perceiving subject and the outwardly existing object; and to arrive at a conviction of the fundamental unity of all existence, and thus to the denial of any distinction between God and his works.

But this silence, or doubtful utterance of nature, in regard to a personal God, and this fatal tendency of the mind to confound the Creator with the creation, is abundantly met in Revelation, not by any mere abstract reasoning or philosophical statements, but by displaying to us the personality of God, in holding up before us "God manifest in the flesh." It brings within our view and the range of our finite faculties God as a personal being. We see God in the face of Jesus Christ. The awful silence is broken, and God is revealed to us in a personality distinct from our personality, and yet in intense sympathy with us. In nature we have the works of God; in Revelation we have God himself. We need both to assure us of the absolute distinction between Him

who creates, and that which is created, and thus to establish for us, on the surest foundations, the personality of God.

I have thus glanced at two great questions with which the minds of thinking men at the present day are intensely occupied. One of them in the practical sphere of social life, the other in the higher sphere of religious speculation. The argument which I have indicated, rather than followed out, will be found to prove the truth of the statement that the Bible alone furnishes the solution of great social and religious problems. Now, if the welfare of mankind is dependent, as it certainly is, upon right conclusions as to these social questions; if all the higher and nobler faculties of man are called into exercise only when they are quickened into being by true conceptions of God; and if, in addition to leading to these conclusions and conceptions, the word of God convinces man of guilt, shows him the way of pardon, teaches him how he may be reconciled to God his heavenly Father, and opens to him the gates of eternal life and felicity, in what higher and nobler work can we be engaged, than in diffusing it through every country, and bringing it into living contact with every mind? For so shall we be permitted to put our hands to the chariot wheels of God's providence, and aid in moving the world onward to its great consummation. So shall it be our privilege to hasten the pealing of those chimes which mark the periods of the world's progress towards the attainment of the true, and the pure, and the good; those bells of the ages which Tennyson apostrophizes in a noble passage of the "In Memoriam:"

"Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress for all mankind.

"Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

"Ring in the valiant man, and free;
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be "

The Hon. PETER PARKER, M.D., President of the Washington City Bible Society, D. C., on rising to second the third resolution, spoke as follows:

It gives me great pleasure to second the resolution that has been so ably advocated by my brother, and in so doing I shall restrict myself to a single remark or two. The society that I have the honour to represent here to-day, has been deeply impressed with the sentiment that is conveyed in the resolution that has been now offered—the importance of the universal diffusion of the Bible. They have felt it particularly in relation to their own city, the metropolis of the nation; and for more than a year past a very judicious, efficient, and able agent has been employed in canvassing the city, to ascertain the destitution that prevails there of this inestimable blessing of God to man, and to supply all who would receive it. When the proposition was first made to employ such an agency, an opinion was expressed that there might be found in the city of Washington eight hundred families destitute of the word of God. The idea

was appalling. "Impossible," was the response. But what is the result? A canvass of six wards of the city discloses the painful fact, that there were three thousand and two hundred *families* in the metropolis of this nation without the word of God. You may well conceive that it is with interest that I rise to second a resolution of this character. I would remark, however, in relation to this destitution, that a portion of those who are destitute of the Bible are Roman Catholics, and a large portion also are freedmen, who have been in the recent revolution, in the providence of God, brought within the limits of the District the past few years. But there is also a great destitution, in addition to this, among the foreign and native population; and it is with peculiar interest that this investigation has been made, and that the society is engaged in endeavouring to supply the deficiency. We rejoice in the success which has attended the efforts, not only of this auxiliary, but of all auxiliary societies of the Parent Society, in this direction. My brother (Rev. Dr. Clark), one of the early speakers, states that it would be futile to attempt to describe to us the sun. To us who behold its light and feel its heat—what description can compare with that experience? I rejoice to hear eulogies upon the Bible. I rejoice in all those far reaching, those glorious views, that have been presented in the series of sermons, called the Jubilee sermons. I have heard them with unspeakable satisfaction; but, after all that we hear, after all that we can read, we appeal to the Christian's own experience for the highest conception of the importance and the blessedness of that precious book.

My Christian friends, as we look forward, as many of us do, to the day not distant when we must walk through the valley of the shadow of death, oh, what a consolation to us personally is it, that we have the light of that volume to shine upon our way; and with that volume in our hands, we can say, "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; thy rod and thy staff, they comfort me." We know that the same consolation which we feel and need is equally necessary to the millions of our country, to the millions of our race. And let us, as we feel the presence of this religion of God, the eternal God it reveals, the truths that it makes known to us, and the prospects beyond the grave that it opens to us; as we cherish these as personal blessings, let us show our gratitude in doing all that we can, and as speedily as possible, to give the same boon to all, in every tongue, in every land.

I have great pleasure, sir, in seconding this resolution.

The Rev. ALBERT L. LONG, of Constantinople, moved the adoption of the fourth resolution, and spoke as follows:

Resolved, That we recognise with devout thanksgiving the blessings with which God has attended the third general resupply of our whole country with his holy word, and that the results already secured encourage its vigorous prosecution until it shall be completed.

During the recent fearful visitation of the cholera in the city of Constantinople, by which more than 50,000 inhabitants were swept away, a missionary brother and myself in that city, in our efforts to minister as far as we could to the sick and the dying, treated among others the son of a poor-old Turk, who

was a common scavenger, and lived in a kind of stable. The old man manifested for his son an affection strongly contrasting with the shocking heartlessness manifested by many of the higher classes during that time of universal panic; and when he saw that son raised, as it were, from the very grave, he turned to us with deep emotion, and said, "What can I do for you for saving the life of my son?" We replied, "God has restored to you your son; now show your gratitude to Him by doing what you can to save the lives of those who are dying all around you." We were pleased to see that this advice was taken; and from that hour until the abatement of the fearful pestilence, that poor old man was a faithful assistant through all those trying scenes. Now, as has been already suggested by the gentleman who seconded the last resolution, the most practical way in which we can manifest our appreciation of any favour or blessing which we have received at the hands of our Creator is by labouring to extend the same privileges and blessings to our fellow men. And while we look around us, and behold upon every side what God's word has done and is doing for us as a nation; and while we regard with heartfelt satisfaction and devout thanksgiving the near approach of that period when, through the efficient agencies now in operation throughout our whole country, not a single family shall remain destitute of the word of God who are willing to accept it—I ask, in what way can we better manifest our gratitude to God for these privileges than by extending our hands beyond the seas in every direction, reaching out to those nations the leaves of the Tree of Life, and bidding all men to come and share with us these inexhaustible riches which we have received from God himself. I rejoice in the fact that the American Bible Society is not remiss in this respect, but she is from year to year pushing out into new fields, into the regions beyond, constantly widening and deepening the streams of her influence among distant nations. My personal connexion, in some humble degree, with one of these new fields of the Society's operations, emboldens me upon the present occasion to risk the charge of not sticking closely to my text, and to occupy the few moments allotted to me in a plain and simple presentation of some facts (new perhaps to many of you, and of interest, I trust, to all) in connexion with the Slavic and Bulgarian work, which is a new undertaking by the Society within the past year. Allow me, then, Mr. President, to say, that among the many antagonistic elements of that polyglot empire which has for so many years past attracted the attention of the nations of the earth, and about whose probable destiny diplomatic speculation is still so busy, are found the Bulgarian people, whose importance has been strangely overlooked, but who, notwithstanding all their obstacles, are steadily coming up and demanding the attention of all who are interested in the administration of "the sick man's estate." This people, numbering in European Turkey alone four and a half millions (more than double the number, be it remembered, of the Greeks, about whom so much is heard), and in addition to this number having about one million and a half more outside of their province, found chiefly in Wallachia, Moldavia, and Bessarabia—this people, from their numerical strength as well as their favourable characteristics in comparison with the other races of that empire, present to the friends of the Bible a wide field of great interest and full of promise. Connected by ties

of kindred and language with the great Slavic family of European nations, the wave of western civilization and European progress has already touched them. They are destined to rise from their obscurity, and their voice will yet be heard in the councils of the nations, in their plans for the reconstruction of the map of Europe. I may say also, that from their connexion with that race who long before Luther's time kindled the watch-fires of the Reformation upon the hills of Bohemia and upon the plains of Moravia, and who have ever been a strong bulwark against the arrogant assumptions of the Papacy, they have a special claim upon the attention and sympathy of Protestant Christians. Converted to Christianity in the ninth century through the pious labours of the zealous Slavic apostles, the two brothers, Cyril and Methodius, they received as much of the spirit of the Gospel as we could probably expect at a time when the gloom of the dark ages still hung, like a funeral pall, over the whole of Christendom. It was in connexion with them, it should be remembered, that that famous and exceptional decision was obtained from the papal chair, authorizing the reading of the Scriptures in the language of the people; and that decision still shines like a ray of sunlight upon the dark page of the ecclesiastical history of those times, and it has frequently been used with great power in confronting that system of spiritual despotism, which seals up the blessed word of God and the sacred offices of the church from the understanding of the masses. In the fierce contests which resulted in the final separation of the Eastern and Western Churches, the Bulgarian people were for a long time between the two fires; but finally, after many oscillations, according to the turn of political affairs, they fell under the jurisdiction of the Greek Church, where they have remained until the present day. In the fifteenth century, after many a hard fought battle with the Turks, the brave Ivan Shishman, the last of the Bulgarian kings, fell with sword in hand—the Bulgarian lion was trampled in the dust—and the blood-red banner of the Turk bearing the Moslem crescent waved triumphant over all Bulgaria. The subjugation of the Bulgarians, from a combination of unfavourable circumstances, was more complete than that of their co-religionists, the Servians and the Wallachians, and their national organization was completely broken up. In the government of their church affairs, they were permitted for a long time to retain a patriarch of their own, subordinate to the Patriarch of Constantinople. About one hundred years ago, however, the Turkish government for political reasons abolished the Bulgarian patriarchate, and they fell under the absolute ecclesiastical control of the Greeks. The political aspirations of the Greeks led them to institute a system of the most rigorous measures for the Hellenizing of this large element of the population, and crushing out of them all ideas of a separate national existence. To this end they persecuted their language, and a systematic attempt was made to impress them with a belief that they were of a poor and despised race, and that there was no future before them save only as they adopted the habits, language, and even the name of their ecclesiastical masters. These attempts, so favourable to Greek political influence, but so disastrous to Bulgarian nationality, had very nearly been successful. In most of the churches the Greek language only was used, although perfectly unintelligible to the masses of the people; in no

school was the Bulgarian language taught; and the whole nation remained buried in a night of superstition and ignorance as profound as that of middle Europe in the tenth century. I will not dwell upon that sad picture, but will only say that a great change has come over that nation. A spark has fallen there which has fired the national heart and awakened it to a new life. Schools for instruction in their own language have been established in almost every town and village; books, newspapers, and magazines are being multiplied; and now, "Education, education!" is the rallying cry of young Bulgaria. Time would fail me, upon the present occasion, to mention the various causes which have contributed to bring about this great revolution; but I will call your attention to one prominent agency, as I know you will rejoice with me in this indication of the power of that divine word in whose dissemination we are all so deeply interested. More than thirty years ago, when there were no Bulgarian schools and not half a dozen books published in the modern Bulgarian tongue, the Spirit of God put it into the heart of a pious, and for the time in which he lived a learned, Bulgarian monk, named Neophyte, to translate the New Testament from the ancient Slavic language into his own language, the Western or Macedonian dialect of the Bulgarian tongue. He did his work faithfully and well, considering the facilities which he enjoyed, and the book was published by that noble association, the British and Foreign Bible Society, and thousands of copies found their way among that oppressed people. That book, sir, was like an electric spark upon the Bulgarian heart, and many Bulgarians were by it incited to a study of their own language, and thereby awoke to a consciousness of national life. It was God's word which contributed more than any other cause to that result; and I am happy to add, that instances are not wanting where it has led them to a spiritual knowledge of Him who is the Way, the Truth, and the Life. A young Bulgarian, in relating to me some of the history of his life, told me how, when a poor, friendless shepherd boy, he had found a copy of that book in a shop. The sight of it inspired his young heart with a flaming desire to learn to read it. He bought it, paying for it all the money he possessed; and then availing himself of the assistance of one who was more fortunate than himself in knowing how to read, he set himself eagerly to work learning his letters, that he might peruse the Sacred Volume, and drink in its inspired instructions. "That book," said he to me with tears—"that book let light into my soul." It is always so, and that is the reason why tyrants fear it. The entrance of that divine word always gives light. In process of time this idea of nationality became developed, and the Bulgarians in the principal towns and villages began to banish from their churches the unintelligible (and what was to them still worse, foreign) Greek liturgy, and to substitute for it their own Slavic liturgy, the language of their forefathers. Inasmuch as this is the same ecclesiastical language which is in use throughout Russia in all the churches, the Russians having received their Christianity and early church literature from the Bulgarians, and as all their church books were obtained from Russia, far-seeing British diplomatists, in their zeal for the integrity of the Ottoman empire and the equilibrium of the nations, and in their keen-scented suspicion of everything Russian, thought they saw in this movement a deep-laid and dangerous Russian conspiracy; but I see in it

plainly the hand of Divine Providence, leading that people on step by step, and preparing them for a higher spiritual as well as national life. This change of their liturgical language was a step in the right direction, and will, I doubt not, form a bright link in their chain of history. The next step will be the introduction of the vernacular—that is, the modern spoken language of the people. That step we trust will be taken just so soon as the people are prepared for it. One great obstacle in the accomplishment of this end has been the unsettled or formative state of the modern Bulgarian language itself, and the want of authoritative standards in its literature. The version of the New Testament to which I have alluded was in the Western, or Macedonian dialect, and that portion of Bulgaria first commenced to show signs of literary life; but subsequently the Eastern dialect, or that spoken with slight variations throughout Danubian, Middle, and Upper Bulgaria, took the lead in literary enterprise, until now it may fairly be said to have superseded the other, and have established itself as the literary language of Bulgaria. Neophyte's version hence became antiquated and unacceptable; so that, aside from the desirableness of a more accurate translation made directly from the original, a new version became an absolute necessity, in order to secure its introduction into the schools and its general diffusion among the people. Hence a new version has been prepared within the past few years with great care to meet this want, and that is the version now being electrotyped at the Bible House, for a parallel edition with the ancient Slavic text. Among the different advantages which it is hoped will accrue from this parallel edition I may mention the following:

1. By placing the two side by side, thus affording a ready means of comparison to all educated Bulgarians, it is hoped confidence will be established in the new Bulgarian version, and the mouths of fanatical opponents will be stopped, who are endeavouring, as in papal countries, to prejudice the people against what they term a corrupted and distorted "Protestant gospel."

2. A wider circulation will be given to God's word in both languages. The ancient language is studied as it should be in all the schools. Being the basis of the present language, it is the great storehouse from which to enrich their vocabulary, impoverished by centuries of ignorance and contact with foreign races and foreign idioms. In the progress of thought and the development of new ideas among any people there will of necessity arise new forms of expression. The complicated and artificial structure of classic languages will crumble away, and give place to simpler and more lively forms in which to embody the progressive thoughts of the present age. The Bulgarians, in their revival of literature are fortunate in having such a copious and flexible language as the ancient Slavic, upon which to draw in supplying their vocabulary with the capital stock of a new and vigorous medium for the communication of thought.

3. By placing this diglot edition in the hands of the clergy and teachers, it is to be hoped that it will materially aid in the important movement already begun of substituting the spoken language of the people for the ancient language in the church liturgy and the public Scripture readings. The errors of the Roman church, as well as the Greek, retain their hold upon the masses of the people by a liturgy which is in a dead language. So long as the Scripture

readings, prayers, and praises of any people are in a dead language, the service will be dead also, and their worship will be devoid of that life and spirituality which ever characterizes true devotion. The adoption of the vernacular in the churches would be a grand step toward ecclesiastical reform, well worthy a life's labour. The Greek church has this to be said in her praise, that she has never yet by any church canon prohibited the reading of the Scriptures by the masses in the common language, although her ignorant and corrupt clergy practically oppose it, well fearing the effect of a comparison of the sacred teachings with their profligate and corrupt lives. I will relate an incident connected with the way in which the priests regard these movements. In one of the prominent cities of Bulgaria, some time ago, the principal citizens met together to discuss the affairs of their community; and it was proposed that they should call the priests, and request them to read the Scriptures hereafter in the modern language. The senior priest, on hearing the request, made this characteristic reply by way of objection to the proposition: "It is all very true, as you say, that the people ought to be instructed in the Scriptures; but, then, most of the priests are like myself, ignorant men, and in reading we frequently make mistakes. So long as we read in the old language, only the schoolmasters and a few others can detect our blunders; but let us begin once to read in Bulgarian, and even the women and children will be paying attention to what we say, and they will all laugh at our mistakes, and thus our holy religion will fall into contempt and ridicule." The proposition was defeated, but the old priest was admonished to spend less of his leisure time in the wine shops, and give more time to reading the Scriptures in private, that he might be able to read in public without fear of such sad consequences.

In regard to the ancient Slavie version, it should be remembered that it is in the classic language of from eighty to ninety millions of people, who are but meagerly supplied with the word of God. It is one of the most verbal translations ever made, transferring with a fidelity impossible in any modern language, even the forms and idiomatical expressions of the original Greek. The first printed copy of the four Gospels was published in 1512, the same year in which the first printed copy of the Gospels in the original Greek text appeared, and four years before the first complete Greek Testament was printed. The first edition of the whole Slavie New Testament appeared in the year 1580. Numerous editions have been published in Russia; and within the past five years praiseworthy attempts have been made by the Holy Synod of Russia for a wider dissemination of God's word. It is hoped that this edition, an exact reprint of the authorized text, will be allowed free circulation throughout that empire.

We have also in America, I have been told, nearly 200,000 Slavonians, to very many of whom this edition of the Gospel in their own sacred tongue will be specially acceptable. All Slavic-speaking people, Russians, Bohemians, Croatians, Servians, Bulgarians, and others, cannot help regarding with a peculiar veneration this ancient version, a thousand years old, which is in their minds associated with all the glory of their past history. The language itself with its complex structure, its elevated style, and majestic movement, seems to them to have a religious intonation, and to be too sacred for secular purposes.

In conclusion, allow me to congratulate the American Bible Society upon her entrance in harmonious co-operation with her great sister society across the water upon a field so vast and so full of promise. I hope that it may be the beginning of a nearer acquaintance upon the part of this Society, not only with the Bulgarians and other branches of the Slavie family, but especially with that vast empire which is now to-day stretching out its iron arms in every direction, and foreshadowing such a great future. While we should not fall into the too prevalent error of shutting our eyes to the vast depths of barbarism within the bounds of that Russian empire, yet we cannot fail to award to Russia the meed of praise for what she has really accomplished within the past decade, and wish her success in every advance toward civil and religious liberty. I trust there are those present to-day who will live to see the time when Russia shall not only permit, but invite the American Bible Society to assist her in scattering broadcast throughout all her wide domain, and in her forty different languages, the lifegiving and ennobling word of God, until Russia, Turkey, and every other nation, shall become like our own happy country, a land of Bibles, and a land of civil and religious liberty.

The Rev. M. M'G. DANA, of Norwich, Conn., in seconding the fourth resolution, said :

I cordially second the resolution the general importance of which has just been set before us. I believe that every lover of God's truth and its resultant freedom is most deeply interested in this grand work of giving the Bible to every resident in our land. At this stage of our exercises, I will only remind you, in a word, of that sublime fact, which must ever be, as it seems to me, our inspiration in this great undertaking, and *that* is, that the *Bible* is the source and safeguard of American liberties; and that we can never safely permit a single generation to grow up without a copy of it in every home.

In seconding this resolution, therefore, I design to give expression to our gratitude for the success which has thus far attended this effort, and also to our renewed purpose to prosecute this work to its glorious *consummation*.

The Rev. SAMUEL H. COX, D.D., of New York, in moving the adoption of the fifth resolution, spoke as follows :

Mr. President: I have sometimes been called *semper paratus*; but I warn you that I am not particularly *paratus*, and do not intend to be very long. In the absence of Dr. Van Dyke, I offer this resolution with great pleasure :

Resolved, That in the convulsions among the kingdoms of the old world, we recognise the hand of God in opening the way for the spread of his own Truth, and for raising up new evidences of the power of that Truth over nations.

We have been told that the word of God must be accepted as our religious encyclopaedia in the interpretation of God's providence. Providence, in turn, seems to reflect new light upon the encyclopaedia, "wonderful in counsel, excellent in working."—Is. 28: 29. And if a man tells me, when I read the Bible, "*Ecce Homo*," I tell him I do; and he ought to learn what I could tell him, and prove "*Ecce Deus*," the Lord Jesus Christ; for what Isaiah knew three thousand years ago, some gentlemen of profounder wisdom than the depths of sand and mud could

give to their intellect seem not to know—"Unto us a child is born; unto us a son is given;" and the first diagnostic of his name is Wonderful, Counsellor, the Mighty God—I will quote the Hebrew here, ("the Sire of Eternity"),—and the Prince of Peace. On his shoulder shall be the government, and of the increase of his kingdom there shall be no end. After He rose from the dead, looking down the roll of the centuries to the end of time—to the glory of his second advent, after his own millennium had peopled many mansions with many millions of our race redeemed, He says, "Go ye into all the world, and preach the gospel to every creature." "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even to the end of the world." I believe it, sir: I think it not at all improbable, that one who has such a plan to execute will show the glory of his providence in managing matters to remove mountains, even if a grain of mustard seed in our faith does not always anticipate his movements.

Sir, the remarks that have been made about the masses please me. I had an old-fashioned idea from my father and mother that "a man's a man for a' that," as Burns said; and that if the Son of God died for man, I ought not to trample on him. I respect him as a human being. I read lately an anecdote in a religious newspaper that pleased me very much, in reference to the theology of the masses. A pious Christian woman in the kitchen had a colleague there as dark—I won't say as Egypt, but as Rome could make her, and she used to be saying to her, "My religion makes me love your soul; I want you, Polly, to be a Christian." "I am a Christian." "No; you were baptized in Latin, were you not? Did you know what the priest said?" "I have been thinking of what you have told me, Debby, and I will ask you here, if you dare tell me, where Jesus Christ said, 'Read the Scriptures.'" "I cannot do that; I can only tell you where Jesus Christ said, 'Search the Scriptures.' There's no use in reading them, if you don't search; and if you will only search them, they will search you, and let some of the light of heaven down into your soul."

What a good idea it was, we all know who ever read in the Iliad, which is one of the strongest words which Homer could get, when he described the agony of the lioness which tracked the footsteps of the depredator upon her whelps, seeing and smelling them with the greatest care, in order to find him and bring him to an account.

But when we read the Bible, we ought to recollect what the Bible says of itself. "The testimony of Jesus is the spirit of prophecy;" "the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

Mr. President, I rejoice to think that our country is promising some things which indicate an alliance between the footstool and the throne in our rebel dominions. I rejoice in it, because I am such a republican that I am quite a monarchist. "Thy kingdom come. Thy will be done on earth, as it is in heaven." We are such lovers of liberty that we want a king over us—one Jesus; and I believe he is the greatest friend of our republic and of our Bible freedom that there is in the universe. It won't ruin us at all to have his monarchy exalted, and that kingdom come which is not meat, and especially not

drink, "but righteousness, and peace, and joy in the Holy Ghost." That is the kingdom we want.

Mr. President (you must excuse me if I speak it in his hearing,) it affected me to see the President of Williams' College come and open our services with prayer. He is the successor of a dear friend of mine who is in heaven. I mean Dr. Griffin. I just thought of these sweet words of the poet, speaking of religion's being so appropriate to be enseeded in the best educated and disciplined minds :

" Learning has borne such fruit in other days
On all her branches. Piety has found
Friends in the friends of science ; and true prayer
Has flowed from lips wet with Castalian dews.
Such was thy wisdom, Newton, child-like sage !
Sagacious reader of the works of God,
And in his Word sagacious. Such too thine,
Milton, whose genius had angelic wings,
And fed on manna. And such thine, in whom
Our British Themis gloried with just cause,
Immortal Hale ! for deep discernment famed,
And sound integrity, not more, than praised
For sanctity of manners undefiled."

And, sir, as I have got into the vicinity of the muses, I will just recite a thing from another poet, because I want the piety of that kitchen Christian to be imitated by ladies in the parlours, and the nurseries, and the streets, and wherever they go, showing that they love the Redeemer, the friend of the ladies of Bethany, Martha and Mary. It is, sir, that in private ways they have access of means where ministers would frighten—they will run away from them. But sometimes, if you know a wild and worldly brother, uncle, relative, friend, possibly a lover, I would advise you in a proper way to approach him:—"Take this Bible for my sake, and read it! In the language of the "Night Thoughts"—

" Retire, and read thy Bible—to be gay !
Thero truths abound of sovereign aid to peace.
Ah, do not prize them less because inspired ;
As thou and thine are fond and proud to do.
If not inspired, that pregnant page had stood
Timo's treasure, and the wonder of the wise.
A page where triumphs immortality :
Which not the whole creation could produce !
Which not the conflagration can destroy.
In nature's ruins not one letter lost—
'Tis printed in the MIND of GOD for ever."

I conclude, my honoured, respected Christian brethren, friends, and countrymen, by saying, Oh, let it be printed in living letters of light upon the conscious tablets of your souls. I am more aged than Paul was, though not as wise ; and when he was ready to be offered, only thinking of his coronation, he says : "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but (let us come into that appendix for an inheritance) unto all them also that love his appearing." Blessed Jesus, come ! Hallelujah. Amen.

THE REV. EDWIN L. JANES, in seconding the resolution, spoke as follows :

In seconding the adoption of this resolution, I propose to make no extended remarks. I will only say, sir, what a Christian poet said many years ago, and which is as true now as then, that :

"God moves in a mysterious way
His wonders to perform ;
He plants his footsteps in the sea,
And rides upon the storm."

The convulsions, sir, of the old world, referred to in this resolution, are, to my mind, but the manifestations of a God of infinite wisdom and power ; and when He moves, and where He moves, in his might and majesty, tyrants, and thrones, and kingdoms, must fall before him, and the masses of the ignorant and superstitious must yield to the power and progress of his revealed truth ; and, sir, it affords me intense gratitude of heart to recognise the fact, to which this resolution points as with the index finger of truth, that God has his hand of wisdom and power upon the helm of this world's affairs, and is moving forward amid the convulsions of the times, with the gracious design to save the nations.

I therefore, with the utmost pleasure, second the resolution.

THE REV. THOMAS DEWITT, D.D., of New York, pronounced the benediction, and the Society adjourned.

